

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

BI-MONTHLY

\$2.00 FOR TWO YEARS

VOLUME 29

MARCH — APRIL 1958

NUMBER 2

STRUGGLE FOR THE VOTE

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What Conclusions About a Solution Can Be Drawn?

1. The Negroes probably will not settle for anything short of:
(a) restoration of the original city limits, and (b) a functioning Board of Registrars which would register a reasonable number of qualified Negroes each registration day. These, of course, are based on the present situation. To secure these goals, they are of a mind to endure almost anything indefinitely.
2. It is inconceivable that the Legislature would reverse its city gerrymander act, nor would state authorities appoint the desired registrars in the foreseeable future regardless of any possible outcry from the local whites.
3. This dead-lock ultimately will be broken only in the Federal Judiciary acting under the Fourteenth Amendment with final implementation decrees becoming operative several years from now.
4. Whether Tuskegee eventually becomes an all-Negro city or venture of cooperative coexistence involving a substantial number of whites largely depends upon the effectiveness of Negro efforts of reassurance and reconciliation in the future. Regardless, Tuskegee will establish a pattern that others will follow.

(Alabama Council Newsletter, Alabama Council on Human Relations, January 28)

State of Georgia

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However, during discussion of the bill on the floor of the House frequent allusions were made to the "necessity" of thwarting the efforts of the NAACP to increase the registration of Negro voters.

It is understood that Negro leaders will open special "schools" to prepare intended illiterate registrants to pass the tests. . . .

(*Christian Science Monitor*, February 26)

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is involved — and apprise him of the complaint received and the FBI's responsibility to investigate. In these cases, as in all matters handled by the FBI the investigations are conducted in a thorough, factual and impartial manner.

Civil Rights Schools

Occasionally, an atmosphere of misinformation and local controversy arises in connection with civil rights allegations. This fact, coupled with the increased awareness of an interest in civil rights matters, has placed additional emphasis upon the law enforcement officer's role as a guardian of individual rights and privileges. To assist in better equipping police to meet this critical obligation, the FBI launched a series of special civil rights schools in the 1954 calendar year. Before their conclusion in November, 1956, a total of 553 had been held at the specific request of police agencies. In addition, hundreds of individual lectures on the topic of civil rights have been delivered before police schools by Special Agents in recent years, including 87 during the 12 months ending June 30, 1957.

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Failure to abide by the ruling is tantamount to subverting law of the land as interpreted by the Supreme Court, the highest legal authority of the government, resolution says.

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The resolution further points to the international implication of the race issue in the United States.

"If our nation does not win this victory for democracy here at home . . . the opportunity for America to play a major role in world leadership soon will pass," it declares.

The final observation is that failure to assume a leadership role in world democracy will mean that "ours is a dying cause. "As a nation, we shall move from blunder to blunder, from one humiliation to another, and from defeat to defeat until our glory as a nation shall crumble to dust." . . . It may well represent a hardening attitude on the part of the nation's largest colored church group. (*Afro-American*, February 8)

INTEGRATION - - - Texas Diocese

Bishop John E. Hines of the Episcopal Diocese of Texas called for racial integration and equality in local congregations and in Episcopalian schools and camps.

In opening the first business session of the 109th Council of the Diocese, Bishop Hines recommended that the 1,000 clerical and lay delegates from 52 counties take immediate action toward opening its summer camps to Negroes.

He also announced that trustees of St. Stephen's Episcopal School in Austin propose to make day school facilities available to any qualified student.

The Bishop also suggested that local parishes accept Negroes into membership in all-white congregations.

He said: "It would be unthinkable and an affront to one who bore all affronts for you and me — to say to an honest seeker, regardless of color or race, 'You cannot worship in this church with us!' " . . .

Bishop Hines' report was referred to a Council committee which probably will submit recommendations tomorrow.

"It would be foolish to pretend that all of this is going to be easy, for it will mean that, in the foreseeable future, the chances are that we shall have to struggle against the prevailing opinions of much of our land," the Bishop said.

"But even this should not deter our Christian witness, for it has ever been creditable to oppose erroneous ideas, however powerful they may be." . . .

(*Dallas Morning News*, January 25)

LIBERIA ENACTS

The National Legislature of Liberia, West African Republic, recently passed a law declaring criminal racial segregation and discrimination in Liberia.

President William V. S. Tubman in submitting the bill to the Legislature wrote:

"Drastic diseases require drastic remedies and this practice in Liberia by some foreigners of indulging in racial segregation and discrimination must now be completely exterminated or we shall have failed abjectly at maintaining those lofty and honorable principles that inspired our forebears and upon which this nation was founded.

"Should we fail in this regard we, after a century of nationhood, might as well close down, give up self-government and return to where our forefathers came from." (Liberia was founded in 1822 by American Negroes.)

The law provides heavy fines ranging from \$15,000 to \$30,000 and also for the closing of concessions and deportations of aliens found guilty.

(*Norfolk Journal and Guide*, March 1)

INTEGRATION IN REVERSE

Lincoln University in Jefferson City, Mo., has proved that Negro schools can survive when integration begins to work, according to a story in the March issue of EBONY.

After the Supreme Court issued its desegregation ruling, some members of the Missouri Legislature wanted to know if Lincoln's facilities were being duplicated by white University of Missouri 30 miles away. After an investigation, Lincoln's future in the state's educational picture was firm.

Today, it is estimated that nearly one-third of Lincoln's students are white, and although most of the Negroes come from all over the U.S., most of the other students live in Jefferson City or surrounding communities.

The EBONY story, "The School That Was Too Good To Die" tells of the school's good student relations, with students white and Negro mixing freely on the campus, and participation in student activities.

One white student said, "I know several of my friends who were prejudiced and a little hesitant about going to Lincoln. Some of them went and learned two lessons—one from books, and one from people."

(*Kansas City Call*, February 21)

"I LIKE IT HERE"

by George Grim

Extending greetings in an accent authentically rising from Manhattan island, Mayor Seymour ("Call me Si") Grossman, [of Willmar, Minn.] was telling a dialect story to the 400-plus men and women packing the auditorium basement.

"I guess I'm an example of this brotherhood we're talking about at the banquet tonight," he said. "Me. With a name like Seymour Grossman, mayor of this Minnesota city. All these good Lutheran and Catholic and Protestant friends. And this accent, too. Sure proves brotherhood, doesn't it?"

He launched into a story which Sam Levenson, the TV comic from Brooklyn, N. Y., could parlay into an equal number of laughs. As Hizzoner talked, I looked about the room. The Kiwanis and Lions clubs had moved their weekly meeting into this one.

The Chamber of Commerce had invited its members. Church groups from all parts of Kandiyohi county had been invited by their Ministerial association. Wives were guests. The priest, the pastor sat together at the head table.

Brotherhood week . . . was getting an early start in Willmar.

"And crown thy good with brotherhood . . .

The ladies of the Altar and Rosary society of St. Mary's Roman Catholic church had served the fine dinner, to the accompaniment of the high school string ensemble. The men of Calvary Lutheran church's male chorus had made rousing sounds.

Jack Lynch, the local radio station man, who was the driving force of the Brotherhood banquet, had introduced the mayor with the New York accent.

Afterward, I wanted to discover how the mayor came to Willmar.

"I was out of service, out in California," Grossman told me. "Graduate engineer from New York university. Doing okay. Met a girl from Willmar. Her father owned the Thrifty Drugstore. Married the gal, continued engineering.

"But we came to Willmar. Fine city. Drugstore was a good business. First thing I know, I'm studying pharmacy at the University of Minnesota on GI bill. After graduation, I came here. We have a boy 9 and a girl 6 and I've been the mayor for a year and three months."

Just how did he become mayor?

"Well, the man ahead didn't run for re-election and I saw some things Willmar could use. Bond issue for school construction and sewage facilities. I guess I must have talked a lot about it because, all of a sudden, they've got a Grossman for a mayor here."

And then?

"Bond issues went through. The voters okayed them," the mayor told me enthusiastically in a voice that is pure Broadway and 42nd street. "Everything went great. Business at the drugstore is good, too."

So does that mean Si Grossman is a politician now?

"In November, I'm finished," he said. "Won't run again. It's like being in the service: you wouldn't have missed it for anything, but it's okay in the past tense, too. I want to put in full time with my father-in-law at the drugstore."

The community's Brotherhood Week banquet marked Willmar's awareness. But everywhere I looked, the room showed that the banquet mirrored the other 364 days in the city's year.

When Brotherhood week comes to the rest of the nation . . . I hope Willmar's friendly, enthusiastic kickoff will find a matching spirit all across our nation.

(From the *Minneapolis Times*)

We are glad to run this article because Mr. Seymour Grossman is the son of Mr. I. K. Grossman of New York City, with whom the Department of Racial and Cultural Relations has had a friendly and esteemed association for 35 years. Mr. I. K. Grossman is the printer of the INTERRACIAL NEWS SERVICE. (Eds.)

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(New York Times, March 4)

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THEY RISE OR FALL TOGETHER.



"OF A TRUTH I PERCEIVE THAT GOD IS NO RESPECTER OF PERSONS" ACTS 10:34

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The final observation is that failure to assume a leadership role in world democracy will mean that "ours is a dying cause. "As a nation, we shall move from blunder to blunder, from one humiliation to another, and from defeat to defeat until our glory as a nation shall crumble to dust." . . .

It may well represent a hardening attitude on the part of the nation's largest colored church group.

Afro-American, February 8)

INTEGRATION . . . Texas Diocese

Bishop John E. Hines of the Episcopal Diocese of Texas called for racial integration and equality in local congregations and in Episcopalian schools and camps.

In opening the first business session of the 109th Council of the Diocese, Bishop Hines recommended that the 1,000 clerical and lay delegates from 52 counties take immediate action toward opening its summer camps to Negroes.

He also announced that trustees of St. Stephen's Episcopal School in Austin propose to make day school facilities available to any qualified student.

The Bishop also suggested that local parishes accept Negroes into membership in all-white congregations.

He said:

"It would be unthinkable and an affront to one who bore all affronts for you and me — to say to an honest seeker, regardless of color or race, 'You cannot worship in this church with us!' . . .

Bishop Hines' report was referred to a Council committee which probably will submit recommendations tomorrow.

"It would be foolish to pretend that all of this is going to be easy, for it will mean that, in the foreseeable future, the chances are that we shall have to struggle against the prevailing opinions of much of our land," the Bishop said.

"But even this should not deter our Christian witness, for it has ever been creditable to oppose erroneous ideas, however powerful they may be." . . .

(Dallas Morning News, January 25)

LIBERIA ENACTS

The National Legislature of Liberia, West African Republic, recently passed a law declaring criminal racial segregation and discrimination in Liberia.

President William V. S. Tubman in submitting the bill to the Legislature wrote:

"Drastic diseases require drastic remedies and this practice in Liberia by some foreigners of indulging in racial segregation and discrimination must now be completely exterminated or we shall have failed abjectly at maintaining those lofty and honorable principles that inspired our forebears and upon which this nation was founded.

"Should we fail in this regard we, after a century of nationhood, might as well close down, give up self-government and return to where our forefathers came from." (Liberia was founded in 1822 by American Negroes.)

The law provides heavy fines ranging from \$15,000 to \$30,000 and also for the closing of concessions and deportations of aliens found guilty.

(Norfolk Journal and Guide, March 1)

INTEGRATION IN REVERSE

Lincoln University in Jefferson City, Mo., has proved that Negro schools can survive when integration begins to work, according to a story in the March issue of *EBONY*.

After the Supreme Court issued its desegregation ruling, some members of the Missouri Legislature wanted to know if Lincoln's facilities were being duplicated by white University of Missouri 30 miles away. After an investigation, Lincoln's future in the state's educational picture was firm.

Today, it is estimated that nearly one-third of Lincoln's students are white, and although most of the Negroes come from all over the U.S., most of the other students live in Jefferson City or surrounding communities.

The *EBONY* story, "The School That Was Too Good To Die" tells of the school's good student relations, with students white and Negro mixing freely on the campus, and participation in student activities.

One white student said, "I know several of my friends who were prejudiced and a little hesitant about going to Lincoln. Some of them went and learned two lessons—one from books, and one from people."

(Kansas City Call, February 21)

"I LIKE IT HERE"

by George Grim

Extending greetings in an accent authentically rising from Manhattan island, Mayor Seymour ("Call me Si") Grossman, [of Willmar, Minn.] was telling a dialect story to the 400-plus men and women packing the auditorium basement.

"I guess I'm an example of this brotherhood we're talking about at the banquet tonight," he said. "Me. With a name like Seymour Grossman, mayor of this Minnesota city. All these good Lutheran and Catholic and Protestant friends. And this accent, too. Sure proves brotherhood, doesn't it?"

He launched into a story which Sam Levenson, the TV comic from Brooklyn, N. Y., could parlay into an equal number of laughs. As Hizzoner talked, I looked about the room. The Kiwanis and Lions clubs had moved their weekly meeting into this one.

The Chamber of Commerce had invited its members. Church groups from all parts of Kandiyohi county had been invited by their Ministerial association. Wives were guests. The priest, the pastor sat together at the head table.

Brotherhood week . . . was getting an early start in Willmar.

"And crown thy good with brotherhood . . .

The ladies of the Altar and Rosary society of St. Mary's Roman Catholic church had served the fine dinner, to the accompaniment of the high school string ensemble. The men of Calvary Lutheran church's male chorus had made rousing sounds.

Jack Lynch, the local radio station man, who was the driving force of the Brotherhood banquet, had introduced the mayor with the New York accent.

Afterward, I wanted to discover how the mayor came to Willmar.

"I was out of service, out in California," Grossman told me. "Graduate engineer from New York university. Doing okay. Met a girl from Willmar. Her father owned the Thrifty Drugstore. Married the gal, continued engineering.

"But we came to Willmar. Fine city. Drugstore was a good business. First thing I know, I'm studying pharmacy at the University of Minnesota on GI bill. After graduation, I came here. We have a boy 9 and a girl 6 and I've been the mayor for a year and three months."

Just how did he become mayor?

"Well, the man ahead didn't run for re-election and I saw some things Willmar could use. Bond issue for school construction and sewage facilities. I guess I must have talked a lot about it because, all of a sudden, they've got a Grossman for a mayor here."

And then?

"Bond issues went through. The voters okayed them," the mayor told me enthusiastically in a voice that is pure Broadway and 42nd street. "Everything went great. Business at the drugstore is good, too."

So does that mean Si Grossman is a politician now?

"In November, I'm finished," he said. "Won't run again. It's like being in the service: you wouldn't have missed it for anything, but it's okay in the past tense, too. I want to put in full time with my father-in-law at the drugstore."

The community's Brotherhood Week banquet marked Willmar's awareness. But everywhere I looked, the room showed that the banquet mirrored the other 364 days in the city's year.

When Brotherhood week comes to the rest of the nation . . . I hope Willmar's friendly, enthusiastic kickoff will find a matching spirit all across our nation.

(From the Minneapolis Times)

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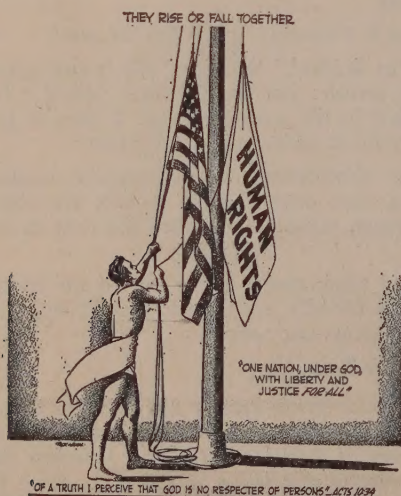
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